

person that liquor will not be thereafter manufactured, kept, sold, bartered, exchanged, given away, furnished, or otherwise disposed of thereof in violation of the provisions of Title 12 and that such person will pay all fines, costs and damages assessed against him for any violation of Title 12. If any conditions of the bond are violated, the whole amount may be recovered as a penalty for the use of the tribe. Any action taken under this section shall be in addition to any criminal penalties provided for under Title 12 or any other applicable provision of the Tribal Law and Order Code.

**12-50-030 Abatement of Nuisance**—In all cases where any person has been convicted of a violation of Title 12, an action may be brought in tribal court to abate as a nuisance any real estate or other property involved in the commission of the offense, and in any such action a certified copy of the record of such conviction shall be admissible in evidence and *prima facie* evidence that the room, house, vessel, boat, building, vehicle, structure, or place against which such action is brought is a public nuisance.

#### **12-60 Severability and Effective date**

**12-60-010 Severability**—If any application or provision, or any portion of any provisions, of Title 12 is determined by review of any court of competent jurisdiction to be invalid, such adjudication shall not render ineffectual the remaining portions of Title 12 or render such provisions automatically inapplicable to other persons or circumstances.

**12-60-020 Effective Date**—Title 12 shall be effective as a matter of tribal law on the date of its adoption by the tribal council and effective as a matter of Federal law on such date as the Secretary of the Interior certifies and publishes the same in the **Federal Register**.

**12-60-030 Inconsistent Enactments Rescinded**—Any and all prior enactments of the tribal council which are inconsistent with the provisions of Title 12 are hereby rescinded to the extent of such inconsistency.

**12-60-040 Application of 18 U.S.C. 1161**—All acts and transactions under Title 12 shall be in conformity with the laws of the State of Nevada to the extent required under 18 U.S.C. 1161.

**12-60-050 Jurisdiction and Sovereign Immunity**—Nothing in Title 12 shall be construed to limit the jurisdiction of the tribe, the tribal court or tribal law enforcement personnel and nothing herein shall limit or constitute a waiver of the sovereign immunity of the tribe or its officers, instrumentalities

and agents or authorize any form a prospective waiver of such sovereign immunity. Nothing in Title 12 shall be construed as an admission that any body politic, other than the tribe, has jurisdiction over any matter arising from or related to the reservation, except to the extent such jurisdiction is confirmed by Federal law.

Dated: May 24, 1995.

**Ada E. Deer,**

*Assistant Secretary-Indian Affairs.*

[FR Doc. 95-14252 Filed 6-9-95; 8:45 am]

BILLING CODE 4310-02-M

#### **National Park Service**

##### **Transcontinental Gas Pipe Line Co., Big Thicket National Preserve Hardin and Jasper Counties, TX; Availability of Plan of Operations and Environmental Assessment Pipeline Removal and Reclamation and Abandonment of Pipeline Easement**

Notice is hereby given in accordance with Section 9.52(b) of Title 36 of the Code of Federal Regulations that the National Park Service has received from Transcontinental Gas Pipe Line Company a Plan of Operations for removal of a pipeline and reclamation and abandonment of pipeline easement within Big Thicket National Preserve, located within Hardin and Jasper Counties, Texas.

The Plan of Operations and Environmental Assessment are available for public review and comment for a period of 30 days from the publication date of this notice in the Office of the Superintendent, Big Thicket National Preserve, 3785 Milam Street, Beaumont, Texas. Copies are available from the Superintendent, Big Thicket National Preserve, 3785 Milam Street, Beaumont, Texas 77701, and will be sent upon request.

Dated: June 5, 1995.

**Jerry L. Rogers,**

*Superintendent, Southwest System Support Office.*

[FR Doc. 95-14333 Filed 6-9-95; 8:45 am]

BILLING CODE 4310-70-M

##### **Notice of Inventory Completion for Human Remains and Associated Funerary Objects in the Possession of the Heard Museum, Phoenix, AZ**

**AGENCY:** National Park Service, Interior.  
**ACTION:** Notice

Notice is hereby given under the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003(d), of completion of Inventory for Native

American human remains and associated funerary objects presently in the possession of the Heard Museum, Phoenix, AZ.

The human remains and associated funerary objects consist of three sets of human remains and associated funerary objects which were collected by Frank Midvale from La Ciudad Ruin, a Hohokam site in Phoenix, Arizona between 1927 and 1929. Artifacts from the site, which was located on property then owned by the Museum, were transferred to the Museum for preservation as a field collection subsequent to their excavation. One set of remains (NA-SW-SD-A1-15) consists of a cremation associated with a Gila Red bowl and an unidentified potsherd. The second set (NA-SW-SD-A1-18) consists of a cremation associated with a Gila Red jar. The third set (NA-SW-SD-T-1) consists of cranial material. These materials were originally cataloged by the Museum as Salado, but were reidentified in 1994 as Hohokam, based on the La Ciudad site provenience and reevaluation of the associated funerary objects.

In 1990, the Salt River Pima-Maricopa Indian Community adopted a joint policy statement along with three other central Arizona tribes, which includes the Ak-Chin Indian Community, Gila River Indian Community, and the Tohono O'Odham Indian Nation. The policy statement asserted that these four communities claim an affiliation to ancestors defined as "Hohokam". In October 1993, the Museum supplied a summary and inventory of its holdings identified as Pima, Maricopa, Hohokam, Salado or Sinagua to the affiliated central Arizona tribes.

On April 19, 1995, a representative of the Salt River Pima-Maricopa Indian Community visited the Museum for an initial consultation, during which time it was determined that the tribe would seek return of the human remains and associated funerary objects from La Ciudad Ruin as part of their annual reburial ceremony. Subsequently, the Salt River Pima-Maricopa Indian Community has requested these three sets of remains and associated funerary objects in a letter dated April 20, 1995. The Museum's Board of Trustees responded positively to the request on April 26, 1995.

Inventory of the human remains and funerary objects and review of accompanying documentation from the three sets of Native American human remains listed above indicate that no known individuals were identifiable.

Based on the above mentioned information, officials of the Heard Museum have determined that,

pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can be reasonably traced between the Native American human remains and the Salt River Pima-Maricopa Indian Community. All of the objects are reasonably believed to have been placed with or near individual Native American human remains either at the time of death or later as part of a death rite or ceremony.

This notice has been sent to officials of the Salt River Pima-Maricopa Indian Community, the Ak-Chin Indian Community, Gila River Indian Community and the Tohono O'odham Indian Nation. Representatives of any other Indian tribe that believes itself to be culturally affiliated with these human remains and associated funerary objects should contact Martin Sullivan, Director, The Heard Museum, 22 E. Monte Vista Road, Phoenix Arizona 85004-1480, telephone (602) 252-8840 before July 12, 1995. Repatriation of the cultural item to the Salt River Pima-Maricopa Indian Community may begin after that date if no additional claimants come forward.

Dated: June 2, 1995.

**Francis P. McManamon,**

*Departmental Consulting Archeologist*

*Chief, Archeological Assistance Division.*

[FR Doc. 95-14295 Filed 6-9-95; 8:45 am]

BILLING CODE 4310-70-F

#### **Notice of Inventory Completion of Native American Human Remains from Kaena Point, Oahu, HI in the Possession of the Hood Museum of Art, Dartmouth College**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003 (d), of the completion of the inventory of human remains from Oahu, Hawaii, that are currently in the possession of the Hood Museum of Art at Dartmouth College, Hanover, New Hampshire.

A detailed inventory and assessment of these human remains has been made by museum staff in consultation with representatives of *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei*, a Native Hawaiian organization as defined in 25 U.S.C. 3001 (11).

The human remains identified by the accession number 13-143-6547 include a skull and mandible. From observations and measurements taken around 1962, it was determined that the "cranial index" relates to either the Hawaiian or Society Islands. Two sets of

human remains identified as 13-143-6548 (thirteen vertebrae) and 13-143-6549 (one left calcaneus and one tarsus), are not morphologically diagnostic, but are identified as having been collected in Hawaii.

All three sets of human remains were probably acquired around 1900 by a private collector and were subsequently donated to the Dartmouth College Museum in 1939 by his son. Accession records suggest that all of the human remains were acquired at the same time from Kaena Point in the northwest corner of Oahu, Hawaii. Consultation with representatives of *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei* has helped establish Kaena Point as a well known Native Hawaiian burial site. Representatives of *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei* know of no non-Hawaiian occupation or burials in and around Kaena Point.

Based on the above mentioned information officials of the Hood Museum of Art have determined, in consultation with *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei*, that, pursuant to 25 U.S.C. 3001 (2), there is a relationship of shared group identity which can reasonably be traced between the three sets of human remains described above and present day Native Hawaiian organizations.

Representatives of culturally affiliated Native Hawaiian organizations are advised that the human remains have been transferred, on loan, to representatives of *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei* who have agreed to delay reinterment until July 12, 1995. This notice has been sent to officials of *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei*, the Office of Hawaiian Affairs and the O'ahu Burial Committee. Representatives of any other Native Hawaiian organization that believes itself to be culturally affiliated with these human remains should contact Kellen G. Haak, Registrar and Repatriation Coordinator, Hood Museum of Art, Dartmouth College, Hanover, NH 03755, telephone (603) 646-3109 and Kunani Nihipali, *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei*, P.O. Box 190 Hale'iwa, HI 96712-0190 telephone: (808)595-6575 before July 12, 1995. Repatriation of these remains to *Hui Mālama I Nā Kūpuna 'O Hawai'i*

*Nei* may begin after that date if no additional claimants come forward.

Dated: June 6, 1995

**Richard C. Waldbauer**

*Acting, Departmental Consulting Archeologist,*

*Acting, Chief, Archeological Assistance Division*

[FR Doc. 95-14294 Filed 6-9-95; 8:45 am]

BILLING CODE 4310-70-F

#### **Notice of Completion of Inventory of Native American Human Remains from Hawaii, Formerly in the Possession of the Joseph Moore Museum of Natural History, Earlham College, Richmond, IN**

**AGENCY:** National Park Service, Interior.

**ACTION:** Notice.

Notice is hereby given in accordance with provisions of the Native American Graves Protection and Repatriation Act, 25 U.S.C. 3003 (d), of the completion of the inventory of human remains from Oahu, Hawaii, formerly in the possession of the Joseph Moore Museum of Natural History, Earlham College, Richmond, Indiana.

The detailed inventory and assessment of the two sets of human remains from Oahu has been made by the museum staff and representatives of *Hui Mālama I Nā Kūpuna 'O Hawai'i Nei*, a Native Hawaiian organization recognized at 25 U.S.C. 3001 (6).

The two sets of remains were given to the museum in 1875 by unknown persons. Accession records indicate that one set of remains came from " \* \* \* a sandbed east of Honolulu, Oahu, \* \* \*". This locality is presumably in the ahupua'a of Waikiki, in the moku of Kona. These remains consist of a complete cranium (without lower jaw) of an adult. The second set is described as coming from "Laico, Oahu." The second location presumably refers to La'ie, which is an ahupua'a in the moku of Ko'olauloa, on the north shore of Oahu. These remains consist of a frontal bone of a juvenile.

Inventory of the human remains and funerary objects and review of accompanying documentation from the two sets of Native American human remains listed above indicate that no known individuals are identifiable.

Based on the above mentioned information, officials of the Joseph Moore Museum of Natural History, Earlham College, have determined pursuant to 25 U.S.C. 3001 (2) that there is a relationship of shared group identity which can be reasonably traced between these remains and present-day Native Hawaiian organizations.